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JAMES CARDINAL GIBBONS

The death of Cardinal Gibbons has called forth numerous tributes in which sorrow and admiration unite to attest his worth as a citizen and a churchman. His life was one long service to the Church, to our Country, and to humanity. In the cause of Catholic education he was a zealous and tireless leader. To him, more than to anyone else, the Catholic University owes its existence. It was therefore fitting that at the Month's Mind Requiem for the Cardinal, celebrated on April 27 in the Cathedral of Baltimore, the panegyric should have been delivered by the Rector of the University.

BISHOP SHAHAN'S SERMON

Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall show forth his praise. (Ecclesiasticus xxxix, 12-14.)

Since that far-off day when the Holy Spirit thus commended the ideal sage of Israel, it is probable that to few men have these words been more accurately fitted than to him who so lately walked among us, the embodiment of the highest religious ideals and of the purest civic virtue. The civilized world's sorrow over his departure, so universal, so heartfelt, so variously eloquent, is itself a rare tribute to which the pages of history, secular or religious, offer few, if any, parallels. It seemed to well up from some great depths of our common humanity, and rightly filled us with hope that in his noble spirit, caught by the American people in particular with so much truth and sincerity, we have at once a pledge and a vision of that unity of charity and faith, of hearts and larger

purpose, of universal Christian service, of the eternal realities of the Gospel, for which he ever yearned, and toward which he ever bent, in all its fullness, his peculiarly affectionate and hopeful nature. Its advent alone will lift mankind heavenward from those lower levels of despondency and pessimism to which somehow it tends to sink in proportion as the sense of religious unity decays, and men fall back into the nebulous and depressive atmosphere of mere self-reliance in the domain of religion and the soul.

WORLD DEPLORED HIS DEATH

But if the American people, and the world in general, deplore yet the loss of one who will ever be a foremost man in the annals of humanity, the Catholic people of this city and State, and their fellow-Catholics of the United States, recover slowly from the spell of the great sorrow which dwells in their hearts. "And Jonathan and Simon took Judas, their brother, and buried him in the sepulchre of their fathers, in the city of Modin, and all the people of Israel bewailed him with great lamentation, and they mourned for him many days, and said: How is the mighty man fallen that saved the people of Israel!" (I Macch. ix., 19-21.) From all sides we looked up to him as a pillar of spiritual strength, as a rock of faith and wisdom, as a model of character and a treasury of experience, a living example and an inspiration in all things that are seemly and of good repute. For him age and infirmity seemed not to be; the placid evening of his patriarchal life seemed yet a noonday of action and hope. But the mighty current of life halts for no man, and bears along on its tide the good, the great, and the saintly as well as those who are neither good nor great nor saintly.

Who is the champion? Who the strong?
Pontiff and priest, and sceptered throng?
On these shall fall
As heavily the hand of Death
As when it stays the shepherd's breath
Beside his stall.

Yet he hath not truly died. For the followers of Jesus there is no death: what seems so is transition. Sin, the sting

of death, was swallowed up in the victory of Christ's Resurrection, the pledge of immortality for all who strive to imitate our Blessed Lord, and who put on during life His justice and holiness. Our beloved shepherd passed away in the embrace of the Good Shepherd whom he had so long imitated in faith and hope and love, surrounded by all the consolations of religion, amid the prayers of millions of faithful, while a voice from heaven resounded in his ear, saying: "Write. Blessed are the dead who die in the Lord. From henceforth now saith the Spirit, that they may rest from their labors, for their works follow them." (Apoc. xiv., 13.) And again, "I am the Resurrection and the Life: He that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me shall not die forever." (John xi., 25-26.) Truly he shall not die forever, not alone in that blessed immortality on which he has entered, but also in the memory of mankind, so long as there is reverence for religion, gratitude for service, love for benefits, esteem for virtue; so long as men honor love of country and devotion to the common welfare; so long as the heroism of duty is applauded, and those men are accounted great who truly love their fellow-men, and spend themselves in works of charity and comfort, beholding in all men the glorious features of the Redeemer of mankind.

PRIESTHOOD INDEBTED TO HIM

Cardinal Gibbons was indeed a gentleman of the old school, but he was in a higher and supernatural way a Catholic priest, and to his intense consciousness of this divine calling are owing the most distinctive merits of his long life. It was precisely the priestly quality of his daily life which most attracted the men and women who came into frequent contact with him, and were spiritually comforted and encouraged by the religious and otherworldly temper of his mind. From his sense of priestly duty came that deep and happy grasp of the Scriptures which, coupled with a clear, simple, and direct speech, made him an admirable preacher of the Word of God. To his priestly charity he owed the kindly, attractive, and tactful manner of presenting Catholic truth which made him the most successful of the modern Apostles of our holy religion.

Again, it was this priestly concern for the sad religious ignorance of many non-Catholics which made him the most persuasive writer of his time, and opened to many thousands of converts a happy way of return to the religious unity and peace they were vainly seeking. He had only priestly interests, and his life was spent within the shadows of his Cathedral and his Seminary. He never had any higher ambition than to show forth in his own person the truth he taught in the Cathedral and the priestly discipline of life which he administered in the Seminary. Not in vain did he ordain thousands of priests to the service of the Catholic people, for something of his own sacerdotal genius, so to speak, must have entered the hearts of these young Levites. To him, indeed, the American Catholic people are largely indebted for their native priesthood, as well as for a long line of active and successful Bishops, to whom in Baltimore Cathedral the Holy Spirit communicated in its fulness the apostolic ardor which inflamed the heart of their consecrator.

It was, as a minister of Jesus Christ, as an humble, unselfish, and zealous priest, concerned chiefly about the divine and eternal interests of his people and his country that he went about his beloved city and State, teaching, in the name of his Divine Master, charity and tolerance, mutual respect and mutual service, and emphasizing at all times the ties which bind us in unity rather than the lines which denote our separate or particular interests. From the inner citadel of his Catholic faith he looked out upon our common American life with the eyes of the Good Samaritan, and was ever more concerned with the duty of healing its ills and its woes than with a sternly righteous denunciation of their causes and conditions. To the end he was faithful to the high-priestly task of healing and consoling, of comforting and guiding a society whose defects and errors he well knew were rooted in spiritual ignorance rather than in malice. For this principally he was beloved by the American people during his long and beneficent life, and for this will he be remembered and praised in coming generations.

WAS ACCEPTED LEADER

He lived to behold, and was himself an active element in,

one of the most remarkable phenomena in the history of religion, the vast and rapid growth of American Catholicism in the last half century. Less than six millions in 1877, its adherents had reached the figure of eighteen millions at his death; their churches had grown from eight thousand to sixteen thousand, their priesthood from five thousand to twenty-one thousand, their schools from fifteen hundred to six thousand. The faith and energy, devotion, and generosity of this multitude kept pace with their numbers, also, roughly speaking, their sense of organization and their will to serve both Church and country to the utmost limit, were it their very lives. This price they were eventually called on to pay, and with unexampled generosity, the second great holocaust of American Catholic blood which Cardinal Gibbons, alone among our Bishops, lived to witness and to bless. During these momentous decades he was an accepted leader of the Catholic people, a veritable Moses for courage, wisdom, and tenacity. Ecclesiastical legislation, Catholic education, urgent social problems, demanded and received his attention, and soon he grouped about himself the best Catholic elements of the country, proud to have a spokesman of such high office and such distinction. From the beginning he grasped the necessity of transforming politically the new immigration, no longer homogeneous in language, political temper, social habits, or racial spirit. When occasion offered he used all his great influence with the Holy See to prevent any lessening of the traditional episcopal control and responsibility that might be detrimental to the highest ideal of American citizenship, and the immigrant's obligation and opportunity to rise to that level.

In this Cathedral, and elsewhere, he preached continuously on American patriotism, on the security of the American Republic, on the American concept of Church and State, on religious liberty, on the share of American Catholics in the making of the Republic, and on kindred subjects. He was heard frequently in the public press on the same subjects, and often accepted invitations to remote parts of our country, mainly to emphasize in a personal way the great political truths and principles which he considered fundamental in our form of Government. Year after year this frail, slender man,

living ever on the very edge of his strength, contended in all directions, and with great success, in favor of the American State and its earned right to acceptance and respect, even to veneration and gratitude, on the part of Europe, whether of its governments or their subject peoples.

EVER INTENSELY AMERICAN

It was one day the privilege of this son of Irish immigrants, but born in the purple of American democracy, to be its sponsor and its eulogist before the Holy See itself, which has witnessed the rise and fall and manifold changes of every form of government that Caesar could enforce or Demos could excogitate. There is henceforth a militant, and even a prophetic, note in his defense of American democracy as though he heard, with all the certainty of an Adams or a Jefferson, the response of decay that absolute monarchy offered everywhere, and foresaw that wreck of its institutions and its very spirit which today encumbers the sites of its former power and authority. His memorable words at Rome on the occasion of the conferring of the Cardinal's hat, in the Church of Santa Maria in Trastevere, deserve a place in any eulogy of his patriotism:

For myself, as a citizen of the United States, and without closing my eyes to our shortcomings as a nation, I say, with a deep sense of pride and gratitude, that I belong to a country where the civil government holds over us the aegis of its protection without interfering with us in the legitimate exercise of our sublime mission as the ministers of the Gospel of Christ. Our country has liberty without license, authority without despotism. She rears no wall to exclude the stranger from among us. She has few frowning fortifications to repel the invader, for she is at peace with all the world. She rests secure in the consciousness of her strength and her good-will toward all. Her harbors are open to welcome the honest immigrant who comes to advance his temporal interests and find a peaceful home. But while we are acknowledged to have a free Government, perhaps we do not receive the credit that belongs to us for having also a strong Government. Yes, our nation is strong, and her strength lies, under the overruling guidance of Providence, in the majesty and supremacy of the law, in the loyalty of her citizens and in the affection of her people for her free institutions.

A TEACHER OF MEN

Prescinding for the moment from his priestly office and his ecclesiastical rank, and seeing in him the plain American citizen, Cardinal Gibbons was preeminently a teacher of men. During a half century he gradually advanced among us to the responsible office of mentor and counsellor in the fundamentals of religion, morality, and patriotism, as they appealed to the average man or touched the common conscience. Mankind, after all, is essentially docile, whether for good or evil, and by instinct craves a teacher. All life is a school, and whether in the street or the workshop, the office or the home, the minds and the hearts of men turn ever to someone who can dispel ignorance and doubt, assert essential truth, and indicate the right way of conduct. To multitudes of his own faith he taught indeed only what they recognized as the very elements of Christian belief and morality. But to many millions of souls beyond the pale of Catholicism, untrained in Christian faith, and life, except as vague instinct or tradition moved them, beaten about by contending winds of a philosophy without foundation, his strong, cheering, and hopeful words brought spiritual relief and comfort. They were always quick with the spirit of the Gospel, emphatic of personal duty, and guaranteed by the sincerity and conviction which radiated from every utterance. He appeared to this American world, religiously unattached, like a Greatheart of the new times. His venerable age, his acknowledged public merits, his correct and original American spirit, his insistence on all civic duties and his own regular performance of them, his freedom from partisan temper and interests, above all his sane practical wisdom of life, set forth always with moderation and in clear, simple, and direct language, won eventually the confidence of his fellow-citizens. He seemed to voice their latent faith in God and their ancestral morality, submerged as they were by a flood of agnosticism and pantheism, but still alive and responsive to the call of conscience when roused by an apostolic voice. To multitudes of those who followed him for years in the daily press he might have said with Saint Paul before the Areopagus: "What therefore you worship without knowing it, that I preach to you."

(Acts, xvii., 23.) Multitudes of others no doubt recognized the voice of the Good Shepherd calling in the vast social wilderness to the sheep which had strayed from the flock, and shared unconsciously the mental attitude of Saint Peter, at once pathetic and prophetic, "Lord, to whom shall we go? Thou hast the words of eternal life." (John, vi., 69.)

For this office he was peculiarly gifted by nature, experience, and opportunity. It suited his pacific temper, his taste for simple and direct speech, his profound sympathy, born of intimate relations, for those who wander about spiritually homeless and friendless, and his accurate sense of the deeply religious temper of the American mind, however shy and suspicious of the organized teaching of the Gospel, and the divine fact of the Church. Gradually and almost unconsciously this moral leadership came to him, nor was it ever asserted or sought, but rather gladly offered by the countless individual souls which recognized at once and were grateful for the spiritual charity of his secure guidance amid so much that was obscure or uncertain or unreliable.

EARNED NICHE IN FAME'S HALL

When in his forty-fifth year he succeeded Archbishop Bayley, the ninth Archbishop of Baltimore, he had in his favor, besides his age, only the confidence of the Holy See, the esteem and affection of his superior, and a hardly earned experience of episcopal duties gained amid severe labor, unrelieved by success or any promise of the same. Before he died he had made the name of his See and his native city known the world over, and had earned for both a high niche in the temple of fame. Amid the delicate political circumstances of the time, he took up the trying inheritance of greatness bequeathed to him by a Kenrick and a Spalding, prelates of ripe and extensive scholarship, shining lights of ecclesiastical learning, known and admired in the entire Catholic world, for many years protagonists of all Catholic interests, and leaders of the American Hierarchy, not alone by right of office, but also by character and achievement and by every kind of religious merit and service. Within seven years he had brought together the Third Plenary Council of Baltimore, presided over it as Apostolic Delegate, and so happily directed its legislation

that it was widely praised and often imitated by the Catholic Churches of Europe. He encouraged and inspired the religious growth of his ancient See, multiplied its parishes and schools, developed its institutions and sustained its reputation among the Catholic people as the original center of good studies, both secular and religious. The once large territory of the Archdiocese had been greatly diminished by the creation of new dioceses, nevertheless he maintained with dignity and success its distinctive place and status in our Catholic life, owing largely to the zeal and devotion of his clergy, the active faith and generosity of his people, the unity and self-sacrifice of both, but in very great measure to his own continuous labors. For nearly fifty years he was the public servant of religion in this city and in the State of Maryland. His faith and zeal, his love and his sacrifices, are written in the annals of every parish, city and rural. What a Golden Book of Works of religion—cornerstones, dedications, blessings of bells, consecrations, jubilees, renovations of churches, and again first Communions, Confirmations, devotional exercises, and whatever public occasion offered itself to the Chief Shepherd to meet his flock and to bless, instruct and comfort them! Ceaselessly also he went the round of all diocesan institutions, colleges and convents, orphan asylums and industrial schools, hospitals and homes of the poor and the aged, a monotonous tale of affectionate pastoral service performed without flinching, and without concern for his frail physique and his always delicate health. Societies, sodalities, and pious associations of every kind often claimed his presence; never sparing of himself he was ever at the disposition of all men and women of good-will for the welfare of religion.

For his native city he cherished a pure and intense love, nor in this was he surpassed by any citizen of Athens or Florence, not that he separated it in his heart from Maryland or the nation, but that for him both were intimately correlated with the great city, its prestige and progress inseparable from theirs, at once cause and effect of all broader growth. All the city's interests were dear to him, and its development, economic and social, his constant preoccupation. Detached by his office and condition from all personal considerations, and raised to a level whence he could survey the general welfare,

himself a man of liberal culture, he brought to his counsel and cooperation the moderation, sincerity, and good sense of an unselfish American citizen, fortunately quite parallel to similar qualities in that old school of democratic churchmen whence issued so much of the great architecture of Europe, so much of its best municipal spirit, so much of that local resistance to tyranny which kept alive in Europe the democratic spirit and consciousness against a better day. . . .

UNAFFECTED, SIMPLE, HUMBLE

When the shadows thickened about him, and his physical strength was ebbing fast, he loved to be brought within his venerable cathedral, there to pour out his saintly spirit in prayer for his people and his country, to commune in faith with the great dead of his line, and to beseech the loving mercies of God that if he had failed in aught it might be imputed to ignorance or human weakness, and not to lack of love for the Supreme Bishop and Shepherd of our souls into whose hands he was giving back his life on the very site where he had entered the service of Jesus Christ, and where for so many years he had served Him with humble loyalty and unsurpassed zeal.

His exalted rank never affected unfavorably in him the man or the citizen; on the contrary it emphasized the attractive qualities that the world soon recognized and never tired of praising. Honored and commended as perhaps no priest has ever been, he bore himself at all times with a natural and graceful modesty, though never lacking in that gentle dignity and that quiet self-respect which became a Prince of the Church, conscious that his high office neither needed nor suffered any self-assertion. Men have praised his humility and his simplicity, but how could a priest of Jesus Christ have any other than an humble heart, and how could an always honest heart put on affectation? Unselfish to a fault, and kindly in manner and speech, no one was more considerate of others, and the lowlier the person concerned the more thoughtful was he in respect of him, so native and original in Cardinal Gibbons were those traits of the gentleman which Cardinal Newman has so subtly described. Amid the gentle pieties of an Irish Catholic household and early training his naturally

good disposition of mind and heart were tenderly shielded from corruption, and blossomed soon into the many social virtues which honored him in his long public life and which men honor themselves by praising. Cardinal Gibbons is an apt example of the uses of a good education applied to the average youth, under the auspices of positive religion, and accepted by him and cultivated amid the gently falling dews of divine grace. For he never had any other asset in life, neither what men call birth, nor wealth, nor opportunity, nor friends, nor influence of any kind. He was, very strictly speaking, a child of the Catholic Church which trained him, protected him, advanced him, and one day placed him among the great ones of the world; just as this old democratic mother of men had done in a thousand years for countless other children of the poor and lowly, putting down in their favor the mighty from their seats and exalting the humble (Luke, i., 52), encouraging merit and industry and unselfish service, setting aside pride and arrogance, choosing indiscriminately her great officers from every rank and condition, and acting, within her own limits, as a perpetual solvent of all pretensions of heredity.

A PRUDENT COUNSELOR

The Holy See found ever in the Cardinal of Baltimore a wise counselor, quick to recognize its interests, to assert its right and to indicate its perils. As the youngest Bishop in the Vatican Council (1870), he was deeply impressed with the wisdom and influence of the Holy See and its supreme authority, based on the immemorial and affectionate acceptance of the Catholic world. And though he lived to be the last survivor of the 767 prelates of the Council, the memory of its religious majesty never forsook him, nor could he ever forget those divine words of power inscribed within the wondrous dome, and ever visible to the Fathers, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matt. xvi., 18.) He enjoyed the fullest confidence of three Popes, and his Roman visits only made him dearer to them and more trusted. He assisted at two Papal conclaves, and was instrumental in overcoming the unwillingness of Pius X to accept the Papal

office. His writings abound in defense and praise of the Papacy, while his various jubilees and anniversaries were always honored by special congratulations of the Holy See, and even by a special delegate to the golden jubilee of his episcopal consecration. For nearly a generation the only American Cardinal, he commended the great office to the people of the United States by his quiet, unassuming manner, his cordial relations with his fellow-citizens, without distinction of class or sex or color, his democratic temper, and his readiness at all times to throw his great personal influence on the side of the public welfare. There had been in the past a rare Cardinal of English or American speech, but in James Gibbons, for the first time, the secular world beheld a plain American citizen able and willing to carry in his heart, without other distinction than that inherent to spiritual and temporal, the just interests of both, and as ready to assert and defend the Government and the institutions of his beloved country as to bear his share of the world-wide burden of the Papacy. To American democracy at least he was a welcome apostle of the Papacy, bearing tidings of good-will and alliance, of mutual aid and consideration, of genuine respect and sincere esteem, at the end of a troubled epoch a welcome harbinger of those new conditions now clearly outlining themselves, when ancient jealousy, hostility, and suspicion shall fade away on one side and the other, and give place to that sacred union of all American hearts to the end of universal peace and such unimpeded progress as human nature can sustain.

His love for our Blessed Mother was very tender and constant. Daily he recited her rosary, and he was always proud of her patronage of his native State, and of her blessed name imposed upon bay and river and town of the first settlement of the Land of Mary. He rejoiced when Leo XIII conferred upon him the cardinalitial title of Santa Maria in Trastevere, the first church ever dedicated to Mary, and he hastened somewhat the cornerstone laying of the National Shrine of the Immaculate Conception at the Catholic University that his name might be connected with the great work. He devoted to her honor one of the most pleasing and helpful chapters in "The Faith of Our Fathers."

VERY HUMAN WAS THE CARDINAL

To many it will seem that the life of Cardinal Gibbons, however laborious, was a long period of ever-widening prosperity. Yet he tasted the bitter waters of adversity, and was familiar with sorrows, both expected and unexpected. No leader of mankind could live so long and not meet with deceptions, reverses, disillusion, and that various disappointment which for many men is the very stuff and tissue of life. Yet he bore his trials with patience, in no cold stoic spirit, but with the fortitude of a believing heart for which all life is governed by a divine will, whose purpose is always holy, however shrouded or incomprehensible it may be to mortals. With St. Paul he believed that "the sorrow which is according to God worketh penance steadfast unto salvation, and the sorrow of the world worketh death." (II Cor. vii., 9-10.) He grieved sorely for the loss of his friends, many of them distinguished leaders of men, and as they passed across into the shadows the void in his affectionate heart grew larger and the sense of loneliness more acute. He tells us himself in his beautiful tribute to Michael Jenkins that "only the vital and consoling influence of religion" could reconcile him to his bereavements. Very human, indeed, was this aged Cardinal, and to the end like unto us all, conscious himself of our common infirmities, and therefore ever deeply pitiful of all who suffered, an admirable consoler in the power of religion and the Word of God, and a peer of the greatest in that world-wide and time-old democracy of sorrow to which all mankind owes equal allegiance, blessed if it be according to the Man of Sorrows.

Cardinal Gibbons ever cherished the lowly and the humble, was ever ready to succor the needy and the destitute, to console the afflicted and encourage the sad and unhappy. His heart went out ever to the unfortunates of life, and none ever sought in vain from him consolation or comfort. Never in the annals of the toiling masses will men forget his happy intercession at Rome in favor of the Knights of Labor, with its inevitable new orientation of the Holy See toward democracy, and its benediction in the great Encyclicals of Leo XIII. Surely it is not before this audience, or in this city, that the charitable traits of his character need emphasis. He was the common

father of all, and no great sorrow, public or private, went uncomforted by him. Every work of mercy, corporal and spiritual, institutional or personal, was dear to him, and found in him sympathy and counsel. He was a kind and patient listener and in this way alone eased many who sought his counsel. How often has a troubled heart come to him and returned lighter and refreshed! How many a distracted conscience has sought light and guidance from his lips and found both! How often have men and women crossed his threshold seeking spiritual peace amid doubts and anxieties and forever after have blessed the impulse that drove them to his door! He remained ever faithful to the friends of earlier days, unmoved by changes of fortune or condition, and his influence was ever at the disposal of all worthy persons to whom it often proved a stepping-stone to success. Truly, he was a friend of mankind, unselfish and kindly and helpful, more concerned always about the present need or suffering than about their causes and circumstances, happy if he could reduce in some way life's ills and woes. Little children loved him greatly, and in his daily walks never failed to greet him and to receive his blessing, their innocent and confiding hearts were akin to his own, however broad the dividing gulf of time and trials.

AN ADMIRABLE WRITER

He was not by inclination or office a writer, nor did he ever aspire to the position of a Kenrick or a Spalding, modestly deeming himself too far beneath them in all the qualities of an ecclesiastical writer. He considered himself an authorized instructor of his people in all the ways of truth and justice, of Christian faith and discipline of life, a doer of deeds, a sower of good seed, a torch-bearer amid the fogs of life, a beacon among the shoals and reefs that obstruct its ports of entry and exit. Nevertheless his naturally economic habits urged him to save what he might of his severe exertions as "captain of the Word." It was certainly in the spirit of Christ (John vi., 12), "Gather up the fragments that remain, lest they be lost," that he gave to the world several volumes, very fortunately, indeed, for they preserve some faint image of this foremost apostle of Catholicism in our days.

In one of them he paints the portrait of a good priest, the minister of Jesus Christ to his own day and generation. In another he deals with fundamental doctrines of the Christian religion, common to the Catholic Church and to American Protestantism. Sermons, discourses, lectures, speeches, articles, reminiscences, fill other volumes, and exhibit the wide range of his zeal, good-will and self-sacrifice in the service of every good cause that appealed to him. Almost innumerable are the interviews, statements, book prefaces and other products of his pen. His style is always clear, vigorous, and concise, neither affected nor studied, but well adapted to the truths and principles he was forever inculcating, and rising at times to eloquence when the subject moved him by its grandeur or its importance.

The first work of his pen, "The Faith of Our Fathers," was not only his most remarkable work, but proved almost at once the most successful of all the formal statements of Catholic truth since the days of Canisius and the Council of Trent. It was less a book than a wonderful religious event, and its literary career, the story of its countless conversions, has never halted in the forty-five years that it has held the public confidence. Neither before nor since had the Catholic religion been placed before the American people with so much truth and simplicity. Almost artless in style, stripped of every unnecessary consideration, it could never have been written by any other than James Gibbons, then a poor Catholic missionary Bishop, lost, almost submerged, in a non-Catholic society, whose hostility he knew by long experience to be the result mainly of ignorance, but whose good qualities of mind and heart he recognized and loved. Again it could have been composed by no other hand than that which was capable of writing the introductory pages. They are charged with deepest spiritual emotion, and are a pathetic document of religious psychology in which faith and truth, charity and sincerity, seem to call aloud in the wilderness and to listen with aching heart for a response that never comes. It is such a personal book that in it he has drawn, unwittingly, of course, his own moral portrait; it already offers in embryo every feature of his character that was later to attract the non-Catholic world and to hold to the end its confidence and esteem. After the

Bible, perhaps no religious book has had or has so wide a circulation, in the original and in many translations.

LOVE FOR CATHOLIC UNIVERSITY

An eloquent voice has rightly said that the heart of Cardinal Gibbons was in the Catholic University of America. Its history fills a large chapter of his life, and it ever stood foremost in his mind as representative of the highest intellectual interests of the Catholic Church, particularly in the formation of the younger clergy and laity. The Holy See had decreed that its administration should be always under the direction of the Archbishop of Baltimore, and for that reason committed to Cardinal Gibbons the high office of Chancellor, to be handed down forever to his successors. The world knows how seriously he looked on this exalted charge, and how faithfully he performed its duties. He watched over the infant foundation with the care of a father, protected and even saved it in a period of great trial, encouraged always and directed its administration and professors, rejoiced at its growth in numbers and the increase of its equipment, encouraged the religious communities of the United States to open there houses of study, and he himself most generously contributed to its material growth and induced others to do likewise. He was wont to say that it caused him more anxiety than his entire diocese, but that nothing in his long life gave him more satisfaction than to behold the progress of its later years.

MODEL FOR POSTERITY

May the spirit of this good, great, and saintly man ever abide with us! He was a lover of truth and justice, and a model of charity and sincerity. May these great virtues abound in our lives, and bring us daily nearer to their fountain-head, Jesus Christ, on whom alone all durable virtue, public and private, is patterned! He loved his country with ardor, and gave himself unsparingly to its service, in season and out of season. May each upcoming generation learn from him the spirit and the measure of patriotism, and be ever ready to serve our country in time of need, and to live for it becomingly at all times. He was a democratic American citizen, fashioned on the original models of American democracy. May

his type abound, with its reverence for self-imposed law, its respect for order, its confidence in the sanity and security of our institutions!

He was an illustrious son of the Catholic Church, and in the sixty-odd years of his priesthood he did it honor daily, and by his blameless life and his consuming charity commended this great office to the respect of the American people. May we ever look up to him as our example and our inspiration in all works of Catholic faith and in the conduct of our lives, in our relations with our fellow-citizens, and in the furtherance of our common welfare! He shall not then have lived in vain, and through the ages shall appear to us as a providential man set by God at the junction of two centuries, at the border of the old and the new, faithful to all the traditions of Church and country, but above all confident that to the end of time God would not withdraw His loving guidance and protection from the great Republic which first secured to all men on a right basis the blessings of liberty without license and authority without despotism. Eternal rest grant to him, O Lord, and let perpetual light shine upon him!

THE OPPORTUNITY ROOM FOR BACKWARD CHILDREN

Although a comparatively recent innovation which is still in the experimental stage, the opportunity room for backward children promises a rapid development and a spreading growth. All the large cities of our country and many small ones are providing ways and means to conserve the mental ability, however limited it may be, of even the least of our little ones, and moreover to train the educable deficient child to be self-helpful and self-supporting. How this may be done depends upon the individual needs and capabilities of each pupil, but in every case these factors are essential: "To succeed in training the mentally defective child we must give him a pleasant environment, an interesting occupation, a lovable pie, may serve the purpose.

The traditional school-room is not adapted to opportunity work. A large, sunny apartment, located if possible on the ground floor, should be given the defective children. This room should have its own special equipment. Small, flat, topped tables and comfortable chairs are better than rows of rigid desks and immovable seats. There must be a piano, of course, sand-tables, black-boards, book-cases, wall-shelves, work-benches and a display cabinet. The grocery store will occupy one corner. Here the children may learn much of their number work, the value of coins, and how to behave when shopping. At least one window should be filled with growing plants and germination boxes. Watching a sprouting seed send forth its roots and leaves is a potent stimulus in developing observation powers. Birds and gold-fish have a similar value if the children feel that the pets belong to them and that they, the children, are responsible for the health and happiness of their friends of fin and feather.

The pedagogy of the opportunity room is based upon the Montessori Method which recognizes the power of self-development residing in the child's own activities. Coercion has no place in this system. The child is trained by encouragement and suggestion rather than by didactic instruction, reward or

punishment. Since the senses are the only avenues by which ideas may reach the mind, sensory development receives first attention. Seeing, hearing, tasting, smelling, touching, all have appropriate exercises. Bodily health is secured by providing proper nourishment, facilities for bathing, gymnastic exercises and athletic sports in connection with competent medical supervision. The simple lunches prepared and served by the children give a useful training in domestic science and a knowledge of food values, at least in so far as a comparison between milk and strawberry pop, a sandwich and a piece of pie, may serve the purpose.

The curriculum for mentally deficient children is of necessity flexible. In a paper read at the 1918 convention of the National Education Association, Charlotte Steinbach advises to teach first what will bring the pupil more nearly in line with normal children in appearance and conduct; then the what and how to do those things that keep the schoolroom presentable, orderly and clean. The pupils' everyday personal habits are too important to be neglected, and patient drill must make correct behavior as nearly automatic as possible. Good posture, good step, rhythm, quickness in muscular response, will improve the general demeanor and make the pupil more alert.

Dr. Arnold Gessel in *What Can the Teacher Do for the Deficient Child?* (a manual for teachers in rural and graded schools, published by the State Board of Education, Hartford, Connecticut, 1918) says in substance: The deficient child has some intelligence but not the normal amount. He is at the mercy of events. He does not play in a normal manner but is listless and prefers to look on. He is unable to master more than simple rudiments of the three R's. The high grade moron may learn to read, to write a simple letter and to understand simple concrete arithmetic, but he will make little progress in history and geography and the attempt to teach him these branches is a waste of time. He may become a good penman, an imitative musician or painter. He may become skillful in simple trades, therefore he must be taught how to work with his hands. He can be trained to a considerable degree of usefulness, but he cannot be taught *good judgment*.

In the training of the mentally deficient the three R's are not fundamentals but secondary cultural subjects. As even a slight ability to read or write makes a child seem more like other children, he should be given an opportunity to know what he can do but not pushed too much. In arithmetic he may be able to learn the value of coins, how to make change, how to estimate and measure dimensions, the meaning of one-half, one-third, one-fourth, the use of a ruler, how to tell time, how to write numbers and how to solve simple problems.

Music is indispensable in the opportunity room. It should be the accompaniment of all rhythmical movement, of writing and calisthenics as well as of dancing and song. Simple melodies only should be used for any exercise. Nearly all children like singing. While less fatiguing than any other school work it arouses the higher emotions. It is especially helpful in correcting speech disorders. Vocal music should have an honored place in every schoolroom. Drawing, clay-modeling, paper cutting and all other forms of construction work which make up the modern elementary art course, have worth in the training of the slow child as well as in the education of his quicker brother.

Writing of the value of construction work for subnormal children, Anna M. Kordsiemorr of Quincy, Illinois, says that the subnormal child with his lack of initiative needs much stimulation from without to arouse his interest and attract his attention. Construction work does both. Through it stories may be supplemented and illustrated, and a personal connection established between bookland and the child's environment. "Definite useful occupation brings with it happiness and a desire for further ability to work. Happiness improves the child's intelligence." The alert teacher will find no lack of materials for keeping little hands employed. Busy work includes stringing beads, making paper chains, sorting colors (worsted, papers, cloth, etc.), sorting sizes (cards, sticks), sorting lengths (sticks, strings), outlining simple drawings with squash or melon seeds, weaving mats of oilcloth, linen, paper, or colored splints, sewing cards of simple design, paper cutting, spool knitting, cutting designs from wall-paper, advertisements from magazines and figures from fashion

papers, making scrap books, and all forms of paper work. Vocational work may be begun with knitting, crocheting, sewing, weaving, braiding rag rugs, cord work, basketry, raffia work, and progress to a regular course in domestic science or graded instruction at the work bench.

"Forward teachers for backward children" should be the slogan of workers with mentally deficient pupils. More than all others, the teacher of the backward class should know psychology, general, genetic, educational, and pathological. She must, as Elizabeth E. Farrell, of New York, has pointed out, start where the defect or disease impeded the normal development. To determine this point she should begin with the most elementary workings of the child's neuro-muscular system and climb upward by means of very short, definite, more complex methods until the arrest in development has been reached. This process of localization leaves the child pleased with his own success and gives him faith in his power to do. Having determined the mental status of the pupil, the teacher must know the actual physical condition of the child each day. She must be able to interpret the white, drawn look around the mouth of the fatigued child. She must know what to do to relieve the tension indicated by the overworked frontal muscles. In promoting the physical welfare of her pupils she must cooperate with their medical supervisor, and also win the confidence and assistance of their parents.

Often the parents of defectives know little of educational ideals, and resent the assignment of their offspring to what, in spite of euphonious camouflage, is known to the children as the "dummy room." Tactfully and sympathetically the teacher must show that the special room is for the child's physical, mental, and moral improvement; but the most effective way to secure the support of the parent is to make the child happy. If the children are contented the parents will not worry.

In training defectives, the teacher's own personality is the most effective factor. Her desirable qualities have been often enumerated. She should have an even, sunny temperament, untiring firmness, infinite patience, unbounded tact, unflagging energy, inexhaustible resourcefulness, unhalting pro-

gressiveness, intense human sympathy, appreciation of children's effort, unwavering faith in the work, and an abiding hope of tangible results.

This ideal is high. Probably it is far beyond complete realization in any one case, but it emphasizes the difficulty, the drudgery, the holiness of the work. Saving even the fragment of a mind is near akin to saving a soul, and in many instances it is the saving of a soul.

SISTER FRANCIS STACE.

THE RADICALISM OF SHELLEY AND ITS SOURCES*

BY DANIEL J. McDONALD, PH. D.

(Continued)

The missionary and Luxima reach a cavern which bears a slight resemblance to the caverns of *The Revolt*. He discovers that the priestess is dying from a wound received during the melée at Lahore. "Answering the eloquence of her languid and tender looks, he exclaims, 'Yes, dearest, and most unfortunate our destinies are now inseparably united! Together we have loved, together we have resisted, together we have erred, and together we have suffered; lost alike to the glory and the fame which our virtues and the conquest of our passions obtained for us; alike condemned by our religions and our countries, there now remains nothing on earth for us but each other.'" This recalls to mind the dedication of *The Revolt of Islam*—

There is no danger to a man that knows
What life and death is; there's not any law
Exceeds his knowledge: neither is it lawful
That he should stoop to any other law.

As the end of Luxima approaches she bids her beloved live and preach peace and mercy, and love to Brahmin and Christian. "But should thy eloquence and thy example fail, tell them my story! tell them how I have suffered, and how even thou has failed—thou, for whom I forfeited my caste, my country and my life; for 'tis too true, that still more loving than enlightened, my ancient habits of belief clung to my mind, thou to my heart; still I lived thy seeming proselyte, that I might still live thine; and now I die as Brahmin women die; a Hindoo in my feelings and my faith—dying for him I loved and believing as my fathers believed."⁵⁸

This bears some resemblance to that part of Cythna's speech in the cavern, Canto IX, where she glories in the triumph of their love over the opposition of the world.

*A dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

⁵⁸P. 273.

I fear nor prize
Aught that can now betide unshared by thee.

Cythna thinks that she *will soon die* and believes like Luxima that the story of their love will be a source of inspiration to mankind

Our many thoughts and deeds, our life and love,
Our happiness, and all that we have been
Immortally must live and burn and move
When we shall be no more.

There are, of course, some differences between the two stories, especially in the conclusions (Cythna and Laon are burned, while Luxima alone dies and the Missionary is never heard of again); but many of the incidents of both are so alike as to justify us in believing that those in *The Revolt* were derived from *The Missionary*. This is confirmed by the fact that Shelley makes more attacks in this poem on priests and the celibacy of the clergy than in any other. In the preface to the poem, Shelley says that "although the mere composition occupied no more than six months, the thoughts thus arranged were slowly gathered in as many years." It is suggestive that the idea of composing the poem came to him in 1811, the year in which he first read the *Missionary*. In this same year he wrote a little poem entitled an *Essay on Love*, no copy of which is now extant.⁵⁹ Should one ever come to light, it may show remarkable similarity to the love poem *The Revolt of Islam*, where "love is celebrated everywhere as the sole law which should govern the moral world."⁶⁰

It has been said that Shelley was a libertine, but there seems to be no proof for this assertion. Hogg, who was his most intimate friend at Oxford, says the purity and sanctity of Shelley's life were most conspicuous. "He was offended, and indeed more indignant than would appear to be consistent with the singular mildness of his nature at a coarse and awkward jest, especially if it were immodest and uncleanly; in the latter case his anger was unbounded, and his uneasiness preeminent." With the exception of his elopement with Mary Godwin there is nothing in his life to indicate that he was

⁵⁹Cf. Letter to Godwin, Jan. 16, 1812.

⁶⁰Preface to *The Revolt of Islam*.

licentious. "Die ruhe, klarheit, sicherheit und stärke seines geschlechtlichen empfindens, das frei ist von aller lüsternheit oder unnatürlichkeit ist bei seiner feinfühligen, nervösen körperanlage besonders bemerkenswert."⁸¹

True, Shelley loved many women, but this does not prove that he was immoral. His love is platonic and not sensual. Platonic love is described by Howell as "a love abstracted from all corporeal gross impressions and sensual appetites, but consists in contemplations and ideas of the mind."⁸² It is a passion having its source in the enjoyment of beauty and goodness.

"What is love or friendship?" Shelley asks. "Is it capable of no extension, no communication?" Lord Kaimes defines love to be a particularization of the general passion, but this is the love of sensation, of sentiment—the absurdest of absurd vanities; it is the love of pleasure, not the love of happiness. The one is a love which is self-centered, self-devoted, self-interested . . . selfishness, monopoly in its very soul; but love, the love which we worship—virtue, heaven, disinterestedness—in a word."⁸³ Love seeks the good of all, not because its object is a minister to its pleasures, but because it is really worthy.

Platonism, laying emphasis upon the function of the soul as opposed to the senses, treats "love as a purely spiritual passion devoid of all sensuous pleasure."⁸⁴ Beauty is a spiritual thing, the splendor of God's light shining in all things. It is that quality of an object which draws us to it and make us love it. Man should love everything and everybody because they are all beautiful. Shelley says:

True love in this differs from gold and clay,
That to divide is not to take away
Love is like understanding, that grows bright
Gazing on many truths;⁸⁵

In another place he says "the meanest of our fellow beings contains qualities, which, developed, we must admire and

⁸¹Maurer: *Shelley und die frauen*, p. 74.

⁸²Howell's Letters, Book I, sect. 6, let. XV.

⁸³To E. Hitchener, Nov. 12, 1811.

⁸⁴J. S. Harrison, *Platonism in English Poetry of the Sixteenth and Seventeenth Centuries*, p. 104.

⁸⁵*Epipsychidion*, Dowden, p. 408.

adore." Beauty is something more than outward appearance. The source of its power lies in the soul. "The platonic theory of beauty teaches that the beauty of the body is a result of the formative energy of the soul." According to the Platonist Ficino the soul has descended from heaven and has framed a body in which to dwell. True lovers are those whose souls have departed from heaven under the same astral influences and who, accordingly, are informed with the same idea in imitation of which they frame their earthly bodies."⁶⁶ "We are born," writes Shelley, "into the world, and there is something within us which, from the instant that we live, more and more thirsts after its likeness . . . The discovery of its antitype; the meeting with an understanding capable of clearly estimating our own . . . with a frame whose nerves like the chords of two exquisite lyres, strung to the accompaniment of one delightful voice, vibrate with the vibrations of our own; . . . this is the invisible and unattainable point to which love tends."⁶⁷ According to Plato wisdom is the most lovely of all ideas and the human being who has the greatest amount of wisdom is the most lovable. Platonic love then concerns only the soul, and the union of lover and beloved is simply a union of their souls. "I am led to love a being," Shelley says, "not because it stands in the physical relation of blood to me but because I discern an intellectual relationship."⁶⁸ Whenever Shelley sees one possessing beauty and virtue he cannot help loving that person.

I never was attached to that great sect
Whose doctrine is that each one should select
Out of the crowd a mistress or a friend
And all the rest though fair and wise commend
To cold oblivion;⁶⁹

Again

Narrow

The heart that loves, the brain that contemplates
The life that wears, the spirit that creates
One object, and one form, and builds thereby
A sepulchre for its eternity.

⁶⁶*Platonism in English Poetry*, p. 115.

⁶⁷*Essay on Love*.

⁶⁸Letter to Miss Hitchener.

⁶⁹*Epipsychidion*.

This is the doctrine of Diotima in Plato's *Symposium*, which Shelley has translated as follows: "He who aspires to love rightly, ought from his earliest youth to seek an intercourse with beautiful forms. . . . He ought then to consider that beauty in whatever form it resides is the brother of that beauty which subsists in another form; and if he ought to pursue that which is beautiful in form it would be absurd to imagine that beauty is not one and the same thing in all forms, and would therefore remit much of his ardent preferences towards one, through his perception of the multitude of claims upon his love."

In the preface to *Alastor* Shelley says that the poem represents a youth (himself) of uncorrupted feelings led forth to the contemplation of the universe. "But the period arrives when these objects cease to suffice. His mind is at length awakened, and thirsts for intercourse with an intelligence similar to himself. He images to himself the Being whom he loves." This image unites all of wonderful or wise or beautiful which the poet could depict. Shelley sought this ideal all through life, and when he thought he found it went into raptures. Disillusionment, however, soon followed, and *Alastor* is the expression of his despair at not finding an embodiment of his ideal.

If we keep in mind that Shelley was a platonist, we shall be able to form a more intelligent estimate of his love lyrics and his relations with women. In his first wife, Harriet, he saw courage, a desire for freedom, and a willingness to learn his doctrines.

Thou art sincere and good, of resolute mind
Free from heart-withering customs' cold control,
Of passion lofty, pure and subdued.

As soon as she ceased to take interest in his studies, his love for her began to wane. "Every one must know," he tells Peacock, "that the partner of my life should be one who can feel poetry and understand philosophy." A month or two after his first marriage he tells Elizabeth Hitchener that he loves her. Seeing that she possessed high intelligence, great love of mankind, and a tendency to oppose existing institutions, he straightway calls her the "sister of his soul."

Later on he meets a beautiful, sentimental Italian girl, Emilia Viviani, imagines she is the perfect ideal which he had formed in his youth, and writes the *Epipsychidion*. "Emilia," says Professor Dowden, "beautiful, spiritual, sorrowing, became for him a type and symbol of all that is most radiant and divine in nature, all that is most remote and unattainable, yet ever to be pursued—the ideal of beauty, truth, and love."⁷¹ *Epipsychidion* is the poetic embodiment of the feelings awakened in Shelley by this supposed discovery of the incarnation of the ideal. Emilia turned out to be an ordinary human creature, and then Shelley wished to blot out the memory of her entirely. In a letter to Mr. Gisborne, June, 1822, Shelley says: "I think one is always in love with something or other; the error—and I confess it is not easy for spirits cased in flesh and blood to avoid it—consists in seeking in a mortal image the likeness of what is, perhaps eternal." "Such illusions," says Dowden, "may be of service in keeping alive within us the aspiration for the highest things, but assuredly they have a tendency to draw away from real persons some of those founts of feeling which are needed to keep fresh and bright the common ways and days of our life."⁷²

Some of Shelley's views on women and the family were derived from Mary Wollstonecraft's *Vindication of the Rights of Women*. "According to the prevailing opinion," says Mrs. Wollstonecraft, "women were made for men." All their cares and anxieties are directed towards getting husbands. They deck themselves out with artificial graces that enable them to exercise a short lived tyranny. "Love in their bosoms, taking place of every nobler passion, their sole ambition is to look fair, to raise emotion instead of inspiring respect; and this ignoble desire, like the servility in absolute monarchies, destroys all strength of character."⁷³ Women then should not depend on their charms alone, because these have little effect on their husband's heart "when they are seen every day when the summer is past and gone." Her first care should be to improve her mind, to exercise her God-given faculties, assert

⁷¹Dowden's *Life*, Vol. II, p. 373.

⁷²*Life of Shelley*, Vol. II, p. 378.

⁷³*Vindication of the Rights of Women*, ch. II, p. 38.

her individuality. This can never be, though, as long as she is the plaything of man. If one may contest the divine right of kings one may also contest the divine right of husbands. Women should bow only to reason and cease being the modest slaves of opinion. It is a violation of the sacred rights of humanity to exact blind obedience and meek submission of women. "The being who patiently endures injustice will soon become unjust."

In *The Revolt of Islam*, Cythna says:

Can man be free if woman be a slave?
Chain one who lives and breathes this boundless air,
To the corruption of a closed grave!
Can they whose mates are beasts condemned to bear
Scorn, heavier far than toil or anguish, dare
To trample their oppressors?

According to Pope "every woman is at heart a rake." "Rendered gay and giddy by the whole tenor of their lives, the very aspect of wisdom or the severe graces of virtue must have a lugubrious appearance to them." "Till women are led to exercise their understandings they should not be satirized for their attachment to rakes."⁷³

Shelley's opinion of women is even less complimentary:

Woman! she is his slave, she has become
A thing I weep to speak—the child of scorn,
The outcast of a desolated home.
Falsehood, and fear, and toil, like waves have worn
Channels upon her cheek, which smiles adorn,
As calm decks the false ocean. . . .⁷⁴

"The parent," Mrs. Wollstonecraft writes, "who pays proper attention to helpless infancy has a right to require the same attention when the feebleness of age comes upon him. But to subjugate a rational being to the mere will of another, after he is of age to answer to society for his own conduct, is a most cruel and undue stretch of power, and perhaps as injurious to morality as those religious systems which do not allow right and wrong to have any existence, but in the Divine will." Children should be taught early to submit to reason, "for to submit to reason, is to submit to the nature of things

⁷³P. 128.

⁷⁴*The Revolt of Islam*, Canto II, st. 36.

and to that God who formed them so, to promote our real interest."⁷⁵

But children near their parents tremble now
Because they must obey . . .
. . . and life is poisoned in its wells.⁷⁶

"Obedience (were society as I could wish it) is a word which ought to be without meaning."⁷⁷

Another book that interested Shelley very much was the "*Memoires relatives a la Revolution Francaise*" of Louvet. Louvet was a licentious novelist and ardent Republican. He strongly opposed the tyranny of Marat and of Robespierre and the work of the commune of Paris. He was very courageous and often endangered his life by his opposition to the arbitrary measures of the Council. In 1793 he was obliged to flee for his life and the *Memoirs* contains interesting details of this flight. He and his wife were very devoted to each other, and this together with the man's courage made a strong impression on Shelley. "Je te laissai, mon chér Barbaroux; mais tu me le pardonnes; tu sais quelle passion j'avais pour elle, et comme elle en était digne!" He goes to Paris in spite of the fact that he runs the risk of being seized and guillotined. "Quiconque n'épouvva point un pœriel supplice ne saurait en avoir une juste idée. O Ladoiska! sans le souvenir de ton amour, qui donc aurait pu m' empêcher de terminer mes peines?"⁷⁸

Louvet and Ladoiska are reunited again, but only to be arrested soon afterwards. This causes her to exclaim, "Non, je jure que sans toi, la vie m'est tourment, un insupportable tourment, seule, je périrais bientôt, je périrais désespérée. Ah! permets, permets que nous mourions ensemble."⁷⁹

This work may have suggested to Shelley the idea of making Laon and Cythna die together. Cythna tells Laon

Darkness and death, if death be true, must be
Dearer than life and hope if unenjoyed with thee.⁸⁰

⁷⁵*Vindication of the Rights of Women*, ch. XI.

⁷⁶*The Revolt of Islam*, Canto VIII, st. 13.

⁷⁷Miss Hitchener, Dec. 11, 1811.

⁷⁸P. 200, *Memoirs*.

⁷⁹P. 281.

⁸⁰Canto IX, st. 34.

CHAPTER III

POLITICS

Someone has said that if Shelley had not been a poet he would have been a politician. Certain it is that he gave to politics a great deal of thought and study. On January 26, 1819, Shelley wrote to Peacock: "I consider poetry very subordinate to political science, and, if I were well, certainly I would aspire to the latter, for I can conceive a great work embodying the discoveries of all ages, and harmonizing the contending creeds by which mankind have been ruled."⁸¹ Shelley was not one who

beheld the woe

In which mankind was bound, and deem'd that fate
Which made them abject, would preserve them so.

On the contrary, he firmly believed in man's capacity to work out his own regeneration. His tuneful lyre was ever at the service of the Goddess of Freedom; and he took occasion often to pour forth music calculated to rouse the nations from their apathy.

Very many of Shelley's views on political and social questions can be traced to Godwin's *Political Justice*. Godwin doubts that one can be said to have a mind. It may still be convenient to use the word "mind," but in fact what we know by that name is merely a chain of "ideas." Since man's mind is but an aggregate of ideas, man himself is capable of indefinite modification. Differences in men result wholly from differences of education. Feed a sinner on syllogisms and you can transform him into a saint. It is impossible for one to resist a clear exposition of the advantages of virtue. It follows, too, that we can easily abolish existing institutions and rearrange the whole structure of society on new principles infallibly correct. The force which is to spur us on to do this is reason. It is "omnipotent."

Volney, Rousseau, Holbach, and the rest of this stamp, although condemning past systems of government, admitted that some form of government was necessary for the well-

⁸¹Ingpen, p. 659.

being of mankind. Godwin, on the other hand, denounced all government as "an institution of the most pernicious tendency." There is only one power to which man should yield obedience and that is the decision of his own understanding. Conditions being such as they are, government may be required for a while to restrain and direct men, but as soon as men will learn to follow reason, government will disappear altogether.

Godwin taught that every voluntary action flows solely from the decision of one's judgment. "Voluntary actions of men originate in all cases in their opinions," *i. e.*, in the state of their minds immediately previous to those actions. The nature of a man's actions, therefore, depends on the nature of his opinions. If he has just and true opinions his actions will be good; if erroneous ones, his actions will be bad. But "sound reasoning and truth adequately communicated must be victorious over error."⁸² Man will always accept the truth if presented to him properly. It follows, then, that "reason and conviction appear to be the proper instruments for regulating the actions of mankind." Man's conduct should not conform to any other standard but reason. Obedience to law then is immoral, unless of course its mandates correspond to the decision of our own judgments. Shelley has the same idea

The man

Of virtuous soul commands not, nor obeys,
Power, like a devastating pestilence
Pollutes whate'er it touches; and obedience
Bane of all genius, virtue, freedom, truth,
Make slaves of men, and of the human frame
A mechanized automaton.⁸³

Again and again he exclaims against kings and autocracy. His sonnet, "England in 1819," is a terrible castigation of the Hanoverian Kings:

An old, mad, blind, despised and dying king;
Princes the dregs of their dull race, who flow
Through public scorn—mud from a muddy spring,
Rulers who neither see, nor feel, nor know,
But leech-like to their fainting country cling,
Till they drop blind in blood without a blow, etc., etc.

⁸²Book I, Ch. V, p. 87.

⁸³*Queen Mab*, Canto III.

To aid republicanism he espoused the cause of the unhappy Caroline of Brunswick and on her account wrote "A New National Anthem," and the satirical piece, "Swellfoot the Tyrant." In "Hellas" we find him advocating the cause of Greece, and it is believed that this poem moved his friend Byron to take up arms in defense of that country.

"A king," writes Godwin, "is necessarily and unavoidably a despot in his heart." With him the words "ruler" and "tyrant" are synonymous. A king from the very nature of his office cannot be anything but vicious. Shelley expresses his opinion of kings as follows:

The king, the wearer of a gilded chain
That binds his soul to abjectness, the fool
Whom courtiers nickname monarch, whilst a slave
Even to the basest appetites.*

One wonders at first why Shelley should have represented evil as an eagle in *The Revolt of Islam*. The reason for this becomes clear when one considers that the eagle is often called a king among birds and is used as a symbol for authority.

Shelley, however, did not believe in violent revolutions. In *The Revolt of Islam*, Irish pamphlets, &c., he advocates reformation without recourse to force. A change must take place; kings must be done away with, but not until the people are prepared for the change. "A pure republic," he writes, "may be shown, by inferences the most obvious and irresistible, to be that system of social order the fittest to produce the happiness and promote the genuine eminence of man. Yet nothing can less consist with reason or afford smaller hopes of any beneficial issue than the plan which should abolish the regal and the aristocratical branches of our constitution, before the public mind, through many gradations of improvement, shall have arrived at the maturity which shall disregard these symbols of its childhood."

Godwin and Shelley maintain that the state should make as little use as possible of coercion and violence. "Criminals should be pitied and reformed, not detested and punished." The punishment of death is particularly obnoxious to them. Shelley argues against it in his essay on *The Punishment of*

**Queen Mab*, III, p. 9.

Death. He claims that the punishment of death defeats its own end. It is a triumphant exhibition of suffering virtue, which may inspire some with pity, admiration and sympathy. As a consequence it may incite them to emulate their works, especially the works of political agitators. Punishment of death, again, excites those emotions which are inimical to social order. It strengthens all the inhuman and unsocial impulses of man. The contempt of human life breeds ferocity of manners and contempt of social ties. Hence it is, Shelley believes, that those nations in which the penal code has been particularly mild have been distinguished from all others by the rarity of crime.

Neither should the citizens of a state use violence in putting down oppression. In his address to the Irish he tells them that violence and folly will serve only to delay emancipation. "Mildness, sobriety, and reason are the effectual methods of forwarding the ends of liberty and happiness." Violence and falsehood will produce nothing but wretchedness and slavery and will make those who use them incapable of further exertion. Violence will immediately render their cause a bad one. Godwin likewise maintains that "force is an expedient the use of which is much to be deplored. It is contrary to the nature of intellect which cannot be improved but by conviction and persuasion. It corrupts the man that employs it and the man upon whom it is employed."⁸⁵ In *The Revolt of Islam* Shelley says:

Oh wherefore should ill ever flow from ill,
And pain still keener pain forever breed?
We are all brethren—even the slaves who kill
For hire are men; and to avenge misdeed
On the misdoer doth but misery feed
With her own broken heart!⁸⁶

Godwin would reform society by means of education, so also would Shelley. They seem to differ though in their views with regard to the relations that exist between institutions and individuals. Godwin holds that tyrannical institutions must be abolished before men can become free. Shelley, on the

⁸⁵*Political Justice*, IV, 1.

⁸⁶Canto V.

contrary, says that the freedom and enlightenment of individuals should come first, and it is only when that is accomplished that tyrannical institutions will disappear. Godwin writes: "The only method according to which social improvements can be carried on is when the improvement of our institutions advances in a just proportion to the illumination of the public understanding."⁸⁷ While Shelley writes in his address to the Irish people that reform "is founded on the reform of private men and without individual amendment it is vain and foolish to expect the amendment of a state or government." Although Godwin says in the first book of *Political Justice* that it is futile to attempt to change morals without first changing our institutions, still, later on, he seems to forget this and to advocate the reform of individuals. "Make men wise," he writes, "and by that very operation you make them free. Civil liberty follows as a consequence of this."⁸⁸ Shelley, unlike Plato, would give to poets the first place in his plan for the reform of society. He calls them "the acknowledged legislators of the world."⁸⁹

⁸⁷*Political Justice*, I, 273.

⁸⁸*Ibid.*, p. 259.

⁸⁹*Defense of Poetry*.

(To be continued)

THE LIMITATIONS OF THE EDUCATIONAL
THEORY OF JOHN LOCKE ESPECIALLY
FOR THE CHRISTIAN TEACHER*

(Continued)

CHAPTER II

CLASSIFICATION OF LOCKE

Reasons for classifying him

- (1) Among the Humanists in Education;
- (2) Among the Realists;
- (3) Among the Sense-Realists;
- (4) Among the Naturalists;
- (5) Among the Disciplinarians.

Secondary education in Europe, since the Renaissance, has successively passed through three phases, namely, *humanism*, *realism*, and *naturalism*. Humanism is based chiefly upon the study of languages, and especially of Latin and Greek. Realism, as its name implies, depends more upon the study of things than of words, the education of the mind through the eye and the hand. It is particularly concerned with those things which bear a direct influence upon life as well as its varied activities. In naturalism we seek to build up the whole nature of man, i. e., to educate, first his body, then his character, and, lastly, his mind.

The various theories of education which have taken a practical form during the last three centuries, may be ranged under one or other of these three heads. Modern education, as we know it, is an unconscious, but not the less a real compromise with and composite of all three ends.

We may sum up the varied activities of the Renais-

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

sance in the three general tendencies, representing three great interests almost unknown during the Middle Ages: (1) the real life of the past; (2) the subjective world of emotions springing from the joy of life, from the appreciation of the beautiful; (3) that of physical nature.

1

AMONG THE HUMANISTS

A knowledge of the classical literature had been aglow through the untiring efforts of the monks and others. Monasteries, cathedrals and castles were thoroughly searched in the quest after the manuscripts of Latin and Greek writers. The manuscripts that were found, were multiplied, and the greatest care was taken to secure the correct form of every passage. The devotees of the new movement were called *humanists*, and the training embodying the classics has since been termed "humanistic education."

"In the Renaissance, the revival of the pagan classics gave a new impetus to education and modified the current curriculum in many respects. The movement for popular education grew steadily and the school was granted a large freedom, for the Church not only supplied schools of her own in connection with her parishes, her cathedrals, and her monasteries, but she encouraged free schools, whether supported by guilds, by the towns, or by private enterprise. Nor was education confined to the upper classes.

"The interests of both the Church and State were promoted by the schools whose aim was to develop Christian virtues no less than to impart skill in the arts, and knowledge of literature, theology, philosophy, and the sciences."⁸⁵

The ideal of humanistic education in the narrower

⁸⁵Shields, *op. cit.*, pp. 336, 337.

sense was the study of words. This conception of education possessed two disadvantages: (1) that words were taught instead of things; (2) that language was taught not as a living organic whole, fitted and complete for the service of life, but as a collection of dried specimens, tabulated and arranged by the ingenuity of grammarians.

Although Locke deprecates strongly the time spent in studying Latin, he, nevertheless, advocates it and insists upon the correct method of teaching it, saying it is fitting for a gentleman to have a knowledge of it.⁸⁶ In this he agrees with Montaigne and Rabelais, who both deem Latin essential to a gentleman. In the method of learning Latin, Locke follows what Montaigne tells us of his own childhood. We do not begin with grammar. If possible, a tutor is to be found who speaks good Latin,⁸⁷ and is never to allow his pupil to speak or read anything else. This would be the true and genuine way. If a man cannot be had who speaks good Latin, then we are to adopt the plan of having literal translations, printed word for word, and line for line.⁸⁸

Laurie affirms that in respect of intellectual as well as moral aims, Locke, properly interpreted, is more of a Humanist than a Realist—an unimaginative Humanist—but yet a Humanist, though not, of course, in the narrow classical sense. "I claim," says he, "Locke as essentially a Humanist, who had gone astray on the subject of language and discipline in his *Thoughts*, while he corrected himself in his *Conduct of the Understanding*. Locke's supreme defect, which subtracts from his Humanistic claims, was his inability to see the educative effect of literature as such, and his entire ignorance of the relation of the aesthetic emotions to the moral and religious

⁸⁶Cf. Sec. 163

⁸⁷Cf. Sec. 167.

⁸⁸Cf. Secs. 167, 168.

education of youth. Notwithstanding his debt to Rabelais, and still more to Montaigne, his educational conceptions are in the truest sense his own."⁹⁰

2

AMONG THE REALISTS

Monroe⁹⁰ tells us that the term *Realism* is applied to that type of education in which natural phenomena and social institutions rather than languages and literature are made the chief subjects of study. We may consider realism as a reaction from humanism. Graves⁹¹ says that, even before objects were regarded as the true realities, there seems to have been an effort among some later humanists to seek for the "real things" in the ideas that were represented by the written words. McCormick⁹² affirms that with the study of words and of literary forms, had come a neglect of the ideas, and of the practical values in the subjects pursued. He also claims the first phase of realism offered a check to the extreme movement by recalling the real purpose of the study of the classics, by keeping in view the practical ends of training, and substituting the study of ideas, training in judgment and power for literary or philological skill. Hence, these realists retained the humanities as the content of instruction and are known as the *Humanistic Realists*. The second phase of realism begins with Bacon, and undertakes to find in nature and natural phenomena the content to be studied and investigated, things, in the objective order, then, come before words; the processes of nature are observed for their lessons in teaching; and sense perception made a fundamental means to learning. The exponents of this phase are the *Sense-Realists*.

⁹⁰Educational Opinion from the Renaissance, p. 233.

⁹¹Brief Course in the History of Education, p. 215.

⁹²Student's History of Education, p. 152.

⁹³History of Education, p. 251.

Erasmus, in his *System of Studies*,⁹³ describes the position of the humanistic realist, as follows: "Knowledge seems to be of two kinds, that of things and that of words. That of words comes first, and that of things is the more important."

Rabelais (1483-1553) is representative of this type of education. His importance comes, not from any immediate and concrete influence on schools, but from the influence his ideas exerted upon Montaigne, Locke, and Rousseau.

The pedagogy of Rabelais is the first appearance of what may be called *realism* in instruction, in distinction from the scholastic formalism. In place of the old linguistic and formal literary education, he advocated one including social, moral, and physical elements. Like Locke, he had studied medicine and practiced with success.

The educational ideas of Rabelais are to be found in his *Gargantua* and *Pantagruel*. Locke, like Rabelais, insists on having a sensible tutor. Like Rabelais, Locke lays great stress upon physical training. The chief points upon which Rabelais insists are the following: (1) Teaching through the senses; (2) Independence of thought; (3) Training for practical life; (4) Equal development of mind and body; (5) Gentle treatment, and improved methods. Punishment is foreign to Rabelais.

But Montaigne appears to have been the model which Locke more closely followed. With Montaigne, education was not to develop mind and body separately, as with Locke, but together, the whole man.

"The sum total of the views of education, whether of purpose, content, or method, Montaigne expresses in words from Cicero: 'The best of all arts—that of living well—they followed in their lives rather than in their learning.'"⁹⁴

⁹³De Ratione Studii, Paris, 1511.

⁹⁴Monroe, Brief Course in History of Education, p. 226.

Locke, like Montaigne, believed that education should be practical and aim to prepare man for social living. Hence, he insisted that the child be taught branches useful to him in his career in life. Even play should tend to develop a strong man that he might attain distinction in the world, for without robust health he would be practically useless to himself and society. He maintained that the only way to know the realities of life was by actual intercourse with men in society. Modern foreign languages, to enable him to travel and secure a wide experience, should be emphasized instead of the ancient languages; social subjects, like history and politics, to develop a sounder judgment, rather than grammar and rhetoric.

He gives this rule "that children may be taught anything that falls under their senses, especially their sight."²⁵

3

AMONG THE SENSE-REALISTS

We have thus far traced the conception from humanism to realism and have noted their essential phases. But with conditions changing in the political world, like changes were occurring in the social world, and hence newer methods were needed to satisfy these environments. The fundamental idea that knowledge came primarily through the senses, brought with it a wonderful change in educational matters. Education was to be founded on training in sense perceptions rather than on pure memory activities, and was to be directed toward a different kind of subject matter. It was the beginning of the scientific movement.

As Monroe rightly observes, for the first time, we find formulated a general theory of education based upon rational rather than upon empirical grounds. The new

²⁵*Thoughts*, Sec. 181.

discoveries and the new inventions influenced the sense-realists. They were imbued with an interest in and a respect for the phenomena of nature as a source of knowledge and truth, and held that education itself was a natural rather than an artificial process. This belief gave rise to two tendencies observable in the work of all representatives of this group. The first was that toward the formulation of rudimentary science or philosophy of education, based upon scientific investigation or speculation rather than upon pure empiricism. The second was a tendency to replace the exclusive literary and linguistic material of the school curriculum with material chosen from the natural sciences and from contemporary life. The first tendency constituted the earliest attempt to formulate an educational psychology. While several of these men insisted upon the study of the child, and the adaptation of the educational processes to the child, their thought, in respect to these educational principles, was controlled rather by their theory of knowledge, and, as with Bacon, by their investigation into the manner in which knowledge was admitted by mankind as a whole. They possessed little, if any, knowledge of the development and activities of the child's mind. They held, however, that the child should acquire the idea rather than the form, and should understand the object before the word, or the word through the object.⁹⁶

Among the representative sense-realists, we may mention Peter Ramus, Ludovico Vives, Mulcaster, Hoole, Hartlib, Petty, Bacon, Comenius.

Locke has been classed with the sense-realists, because of his leaning somewhat toward the sense-realism of Comenius. Like Montaigne, Locke holds that book education and intellectual training are of less importance than the development of character and polish.

⁹⁶*Cf. Monroe, op. cit., p. 227.*

Again, we find that there are also elements throughout the *Thoughts* and to some extent in the *Conduct of the Understanding*, where Locke seems to have been affected by the concrete material and interesting methods of Comenius, as clearly as he was elsewhere by the earlier realism of Montaigne. Even in the subjects he recommends for the education of a gentleman, where he was especially following Montaigne, Locke makes a selection, utilitarian in nature and wide in range, that reminds one of the encyclopedic advice of Bacon, Ratich, and Comenius. He also resembles the sense-realists in desiring to begin with vernacular studies, which with him are reading, writing, drawing, and possibly shorthand. Locke is most thoroughly a sense-realist in his theory of knowledge and the pedagogical recommendations that grow out of it. He holds that impressions are made through the senses by observation, and are only combined afterwards by reflection.

4

AMONG THE NATURALISTS

Natural education means giving the natural instincts, impulses, and feelings of the child unrestricted opportunity of expression. Hence, it is a negative education, in which development results from experience, not from positive instruction. Intellectually, it means relying upon the natural curiosity of the child; morally, upon natural punishments.

Locke's medical studies well qualified him to write on the physical well-being of the child, and led him to make physical education of primary importance. He also, like Rousseau, emphasized the natural curiosity of the child in his intellectual development and believed in the theory of natural consequences in discipline.

"The little, or almost insensible, impressions on our

tender infancies, have very important and lasting consequences."⁹⁷

In section 66, speaking of "the child's natural genius and constitution," Locke approaches the truth which is much dwelt on by later writers on education, that education gives nothing, but only exercises and trains inborn capacities. He observes that "those who are about children should well study their natures and aptitudes," but this is mainly with the view of ascertaining individual peculiarities. With him it is not a general law, but merely yielding to special weaknesses "in many cases," and "all that we can do or should aim at is to make the best of what nature has given." Here he is immeasurably behind Rousseau who demands that the science of education should be based on the study of the nature of children.

In respect to "strait" clothes, he counsels to "let nature have scope to fashion the body as she thinks best. She works of herself a great deal better and exacter than we can direct her."⁹⁸

"It is safer," he says, "to leave them wholly to nature, than to put them into the hands of one forward to tamper, or that thinks that children are to be cured, in ordinary distempers, by anything but diet, or by a method very little distant from it: it seeming suitable both to my reason and experience, that the tender constitutions of children should have as little done to them as is possible, and as the absolute necessity of the case requires."⁹⁹

As a naturalist, Locke is associated with Montaigne on the one hand, and Rousseau on the other.

Rousseau, like Locke, places physical education first. Hence, all the physical wants of the child should be first,

⁹⁷Sec. 1.

⁹⁸Sec. 11.

⁹⁹Sec. 29.

because they are natural, and one should allow no restraint of physical freedom by unnatural compulsion. However, we should be very careful to make a distinction between natural and imaginary wants; thus, crying may have its foundation in bad temper rather than in any real war. No heed is to be paid thereto, lest it will become a habit.¹⁰⁰

Quick informs us that "we have now reached the climax (or shall we say the *nadir*) in negation. Rousseau has given the *coup de grace* to the ideal of the Renaissance. Comenius was the first to take a comprehensive view of the educator's task and to connect it with man's nature and destiny; but he would not get clear from an overestimate of the importance of knowledge. According to his ideal, men should know all things; so in practice he thought too much of imparting knowledge. Then came Locke and treated the imparting of knowledge as of trifling importance when compared with the formation of character; but he, too, in practice hardly went so far as this principle might have led him. He was under the influence of social distinctions, and could not help thinking of what it was necessary for a gentleman to know. So that Rousseau was the very first to shake himself entirely free from the notion which the Renaissance had handed down that man was mainly a *learning* animal. Rousseau has the courage to deny this in the most emphatic manner possible, and to say: 'For the first twelve years the educator must teach the child nothing.'"¹⁰¹

We cannot refrain from giving Monroe's ideas of the child as the positive factor in education. "To John Locke," he says, "belongs the honor of writing the first book on education that deals primarily with the child; but to Rousseau belongs the honor of deriving his educational theories from the nature of the child. It may be

¹⁰⁰Cf. *Thoughts*, Secs. 111, 112, 113, 114.

¹⁰¹Educational Reformers, p. 245.

admitted that Rousseau had little actual knowledge of child life and child nature, and that his sympathy for children was pure sentimentalism, which was never converted into actual practice. It is true, nevertheless, that here for the first time education finds its purpose, its process, and its means wholly within the child life and the child experience. An appropriate development of childhood is the purpose of each particular stage of education; the child's nature and the child's growth are to determine the process; the child's experience is to furnish the means. All the pregnant reforms of Pestalozzi, of Herbart, of Froebel, and of the multitude of other reformers of lesser influence, thus find their origin in the teaching of Rousseau. In a similar way sympathy with childhood is emphasized as the qualification of all educational work. Made theory by Rousseau, made practice by Pestalozzi. Sympathy with the child, intellectually, morally, personally, has come to be recognized as an essential in the educative process.¹⁰²

¹⁰²Op. cit., p. 294.

(To be continued)

SUMMER SESSION OF THE CATHOLIC SISTERS COLLEGE

The Summer Session of the Catholic Sisters College will begin on Saturday, July 2, with registration and reception of students. The formal opening will take place on Sunday, July 3, with High Mass. Lectures will begin on Tuesday, July 5, at 8 a. m. The session will last, as usual, six weeks. A summary of the courses to be offered follows:

COURSES OFFERED AT THE SUMMER SESSION, 1921

<i>Course</i>	<i>Professor</i>	<i>Hour</i>
Philosophy of Education IV	Dr. Jordan	8 a. m.
Psychology of Education IV	Dr. Jordan	12 a. m.
History of Education II	Dr. McCormick	9 a. m.
School Administration I	Major Monahan	8 a. m.
Primary Methods II	Dr. McCormick	10 a. m.
Primary Reading	Miss Sheldon	12 a. m.
Methods in Grammar	Dr. Nicholson	8 a. m.
Composition in Grades	Dr. Nicholson	10 a. m.
Logic	Dr. Fox	8 a. m.
Ethics	Dr. Fox	12 a. m.
History of Philosophy	Dr. Dubray	10 a. m.
General Psychology III	Dr. Dubray	11 a. m.
Plane Geometry	Dr. Ramler	8 a. m.
Advanced Algebra I	Dr. Landry	10 a. m.
Solid Geometry II	Dr. Landry	11 a. m.
Plane Trigonometry	Dr. Ramler	9 a. m.
Physics III	Mr. Burda	3 p. m.
Physics IV	Mr. Burda	4 p. m.
Chemistry I	Mr. Power	3 p. m.
Chemistry II	Mr. Power	4 p. m.
Biology I	Fr. Geary	8 a. m.
Biology II	Fr. Geary	4 p. m.
Biology IV	Mr. Brilmyer	3 p. m.
Biology V	Mr. Brilmyer	4 p. m.
Biology VII	Dr. Parker	2 p. m.
Biology VIII	Dr. Parker	3 p. m.
English V	Mr. Harnett	9 a. m.
English VII	Mr. Harnett	10 a. m.
English XI	Mr. Mahoney	11 a. m.
English XIII	Mr. Mahoney ...	12 a. m.
Latin I	Dr. McGourty	8 a. m.

<i>Course</i>	<i>Professor</i>	<i>Hour</i>
Latin V	Dr. McGourty	10 a. m.
Latin IX	Dr. Deferrari	9 a. m.
Greek I	Dr. Deferrari	10 a. m.
Greek III	Dr. Deferrari	12 a. m.
French I	Mr. Schneider	8 a. m.
French V	Mr. Schneider	10 a. m.
German III	Mr. Behrendt	10 a. m.
German VII	Mr. Behrendt	12 a. m.
Spanish VII	Mr. Coutinho	11 a. m.
Spanish I	Mr. Coutinho	9 a. m.
American History III	Dr. McCarthy	11 a. m.
Church History I	Dr. Browne	9 a. m.
General History VIII	Dr. Purcell	10 a. m.
Art I	Sr. Mary of the Angels	2 p. m.
Art II	Sr. Mary of the Angels	3 p. m.
Art IV	Mr. Murphy	9 a. m.
Music I	Miss Sheldon	10 a. m.
Music II	Mother St. Bernard	8 a. m.
Music III	Mother St. Bernard	9 a. m.
Music VII	Mr. Boyce	4 p. m.
Music VIII	Mr. Boyce	5 p. m.
Music X	Miss Henneman	Arranged
Music XII	Miss Henneman	Arranged
Music XIV	Miss Henneman	Arranged
Music XVI	Miss Henneman	Arranged
Music XVIII	Miss Henneman	Arranged
Music XX	Miss Henneman	Arranged
Music XXII	Miss Henneman	Arranged
Music XXIV	Miss Henneman	Arranged
Music XXV	Mr. Henneman	10 a. m.
Music XXVI	Mr. Henneman	11 a. m.
Music XXVIII	Mr. Henneman	12 a. m.
Music XXXV	Mr. Henneman	Arranged

EDUCATIONAL NOTES

MEETING OF THE AMERICAN COUNCIL ON EDUCATION

The fourth annual meeting of the American Council on Education will be held in Washington, May 6 and 7. President Harry Pratt Judson, of the University of Chicago, is Chairman of the Council. The regular business meeting will be followed by a conference on methods of standardizing and accrediting colleges. This conference has been called by the National Conference Committee on Standards of Colleges and Secondary Schools, in cooperation with the American Council.

A large number of bodies are now defining or approving colleges and are publishing lists of accredited higher institutions. There is wide variety in the standards proposed and perhaps still greater diversity in the methods of applying them. This conference has been called to determine whether greater uniformity of procedure is possible and if so how it may be brought about.

The program includes the following papers:

Purpose of the Conference,

Dean George D. Olds, Amherst College, Chairman of the National Conference Committee on Standards of Colleges and Secondary Schools.

Standards in Education,

Dr. Clyde Furst, Carnegie Foundation for the Advancement of Teaching.

Present Standards of Voluntary Associations,

Dean Kendric C. Babcock, University of Illinois, Secretary of the Commission on Institutions of Higher Education of the North Central Association of Colleges and Secondary Schools.

Present Standards of State Departments of Education and State Universities,

Dr. George F. Zook, Specialist in Higher Education, U. S. Bureau of Education.

Present Standards of the Catholic Educational Association,

Very Rev. Edward A. Pace, Catholic University of America.

Present Standards of Protestant Church Boards,

Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education,

Discussion.

Appointment of a Committee on Policy.

Meeting of Committee on Policy.

8 p. m.

The Objectives of Standardization of Higher Institutions,
Chancellor James H. Kirkland, Vanderbilt University, Chairman of Association of Colleges and Secondary Schools of the Southern States.

PROPOSED FEDERAL LEGISLATION

The Smith-Towner Bill, which provoked so much discussion, failed to pass at the last session of Congress. At the opening of the special session, a new measure was introduced and this is now known as the Towner-Sterling Bill. It provides for a Department of Education with a Secretary who is to be a member of the Cabinet, and for Federal appropriation to the States, aggregating \$100,000,000 annually. In these two essential features the bill repeats the provisions of the Smith-Towner.

There are, however, certain important modifications. The specific purpose of each amount to be appropriated is clearly shown. It is expressly provided "that all the educational facilities encouraged by the provisions of this Act and accepted by a State shall be organized, supervised, and administered exclusively by the legally constituted State and local educational authorities of said State, and the Secretary of Education shall exercise no authority in relation thereto; and this Act shall not be construed to imply Federal control of education within the States, nor to impair the freedom of the States in the conduct and management of their respective school systems."

The bill furthermore provides for the creation of a National Council on Education "to consult and advise with the Secretary of Education on subjects relating to the promotion and development of education in the United States. The Secretary of Education shall be chairman of said council, which shall be constituted as follows: (a) The chief educational authority of each State designated to represent said State in the administration of this Act; (b) not to exceed twenty-five educators representing the different interests in education, to

be appointed annually by the Secretary of Education; (c) not to exceed twenty-five persons, not educators, interested in the results of education from the standpoint of the public, to be appointed annually by the Secretary of Education. Said council shall meet for conference once each year at the call of the Secretary of Education. The members shall serve without pay, but their actual expenses incurred in attending the conference shall be paid by the Department of Education."

In this connection it may be noted that there is also under consideration a bill which would create a Department of Public Welfare. This would include a number of bureaus and commissions which are now scattered among various existing departments. The Bureau of Education, now under the Department of the Interior, would be transferred to the proposed Department of Public Welfare.

CERTIFICATION OF TEACHERS

The Bureau of Education, under the National Catholic Welfare Council, has published as its Bulletin No. 1, "Laws and Regulations Relative to Certification of Teachers." This gives the laws for certification in each State of the Union. The material was supplied by the Hon. P. P. Claxton, U. S. Commissioner of Education. It had been collected under his direction, but as no appropriation for its publication was available and as it is urgently needed by all teachers, the Catholic Bureau of Education has brought it within their reach. This is a distinct service to all who are interested in the important matter of certification. Catholic teachers especially will recognize the importance of this publication. As Dr. Monahan, Director of the Bureau of Education, states in the Preface: "The demand from Catholic educators for immediate information relative to the certification of teachers warrants the printing of this material by this Bureau. In all parts of the United States there seems to be a movement on the part of Catholic school authorities, both those in charge of diocesan parochial schools and of secondary schools and academies, to have their teachers secure the teaching certificates required by State laws for public school teachers. In a few States such action is now required by State law. In others it probably will be required within a few years. How-

ever, there seems to be a decided opinion among leading Catholic educators that the teachers in all private and parochial schools, whether required by law or not, should hold the same legal certificates required of public school teachers. So without waiting for legal compulsion they are taking the necessary steps to have their teachers certified."

THE CATHOLIC EDUCATIONAL ASSOCIATION

The Eighteenth Annual Meeting of the Catholic Educational Association will be held in Cincinnati, June 27-30.

NEW CHAPEL AT TRINITY COLLEGE

Ground was broken for the new chapel at Trinity College on March 19 and the work of excavation was begun immediately. Arrangements have been made to lay the cornerstone of the new structure on June 5. The completion of the chapel will not only provide an appropriate place of worship for the students of the college, but will also make available for class-room purposes a considerable space which now serves as a chapel.

THE TEACHER OF ENGLISH

"BUSINESS ENGLISH"

The difference between business English and literary composition may be described as being largely a difference in point of view. "In literary composition the writer is concerned with expressing his own ideas and feelings in a way that will entertain and inform," whereas in business English "he is concerned with the ideas and feelings he can evoke in the reader." Therefore, the golden rule of business English is "Adapt the message to the reader."

In one aspect business English is a device of epistolary salesmanship. In this aspect, it must possess five essential qualities, "clearness, correctness, conciseness, courtesy and character." The effect, not the intention, is the standard of measuring these qualities, since the writer of a letter cannot be present when it is read to explain any of its deficiencies. "Good business English means not only good English, but good business," declares one authority, and the "written messages of a firm should be in keeping with the character and reputation of the firm; they should help to maintain and develop its good will." Moreover, "the language must be simple enough to be surely within the reader's comprehension," with all its words carefully chosen from the vocabulary he uses. The tone of a letter must not be antagonistic or suspicious, pompous or patronizing. It must not be servile or flippant, didactic or sarcastic. Above all, it must not be "dull, colorless or lifeless." It should, in a word, conform to the simple requirements of good English!

And that's the essence of the whole matter.

T. Q. B.

PUNCTUATION MARKS.

. , ; : — ! ?

"Sir: We are seven.

"Period is our smallest and our greatest. It does the most work and the best. It can stop anything from a word to an express train of thought. It is the noted abbreviator. Many writers should use more Periods. That would make their sen-

tences shorter and more intelligible. Some of the best modern writers use it almost exclusively.

"Comma is the great short stop. Most of the time it serves as a substitute for 'and,' 'or,' 'but,' and the like. It also does other small jobs. Commas like to go in pairs or series. Once started, they have a tendency to string along like a row of fence posts, until a Period steps in and stops the rambling.

"Semicolon is a Period sitting on top of a Comma. . . . Efforts are sometimes made to hitch two of us up side by side, but nothing is gained thereby.

"Colon is a favorite go-between. It is fond of serving as chairman of the introduction committee.

"Dash we mention apologetically. It has less excuse for being than any other member of the family. It has a bad habit of associating with careless writers and those who don't know what else to use. It is frequently seen in company with afterthoughts and stutters. When tempted to use a Dash, try a Period, and then begin a new sentence.

"Exclamation Point is the dramatic and spectacular member of the family. It is excitable and noisy, and gets on people's nerves. It really should be kept in close confinement most of the time. . . .

"Question Mark is large and graceful but modest. It asks for information, but it needs no explanation or defense. It does not dictate or dogmatize. By calling for more light it clears up misunderstandings and promotes harmony.

"Sir, we are at your service. Our motto is, 'More Light,' which comes when we are properly used. But we do not guarantee against density of expression. We refuse to serve as a substitute for thinking. Please be free to call on us."—*William F. Yust, in "Life."*

ORAL ENGLISH

The high schools took a tremendous step in advance when they began to train the student in "Oral English"—that is to say, when they required him to "stand and deliver," to say what he had to say on a given subject before he sat down to write it out. Even now the ultimate possibilities of oral English have probably not been attained, although it has already revealed its

value as a stimulus to clear thinking, clear pronunciation, and increased accuracy in the use of words.

There can be no question of the benefit accruing, to anyone who would learn to use his language well, from constant oral exercise in that language under competent supervision. A good deal of harm has already been done the English language in America by carelessness in its oral use. The schools have a heavy task on their hands in undoing this harm and establishing a standard for correct oral use of the language.

T. Q. B.

ARE YOU EDUCATED?

There are six traits, according to a statement just issued by Dr. Nicholas Murray Butler, President of Columbia University, which unmistakably distinguish the educated man or woman from the uneducated! Inasmuch as this has been a vexed question for some time, we ought to be grateful to Doctor Butler for tempting Providence by offering a solution, instead of beginning this serious discussion of his proposition by a facetious paragraph.

The aspect of Doctor Butler's theory which intrigues us most is the fact that not one of the six distinguishing traits necessarily results from the acquisition and accumulation of the sort of knowledge usually derived from attendance at school and college, the study of books, and the heeding of teachers. In fact, the man or woman whom Doctor Butler would call *educated* might easily possess in his mind and memory only a very meager store, indeed, of what commonly is called "learning."

The first of the traits mentioned in the enumeration is "*correctness and precision in the use of the mother tongue.*" This comes nearest, perhaps, to being a product derived from schools and teachers. At least it can be acquired there, and sometimes is, but Doctor Butler preferred to say it is "gained only from association with good English." In that phraseology there is no inevitable reference to formal instruction.

In the second place, Doctor Butler's educated man shows "*those refined and gentle manners which are the expression of fixed habits of thought and conduct.*" The meaning and the

logic of that are not clear, unless the contention is that education is not complete until it has led to the acquiring of gentle and refined manners. But that requires a new definition of "education," for scholars as a class—men whom it would be hard to call "uneducated"—have not been celebrated for good manners, and some of them, not the least famous, have been notorious bears, neither gentle nor refined.

Sound standards of feeling and appreciation stand third on Doctor Butler's list of traits exhibited by the educated. This is, of course, a somewhat relative trait, as everyone must admit who has made even a superficial study of the history of art, architecture, and literature. It is a necessary qualification, however.

The power of reflection is the fourth essential quality. It is encouraging to hear a modern educator using the word "reflection" in its full, old-fashioned flavor. One applauds the insight that restrained Doctor Butler from employing the word "analysis" instead!

The fifth trait is *the power of growth*. It is inescapably obvious, and should be a qualification essential to the selection of teacher as well as the taught.

The ability to act efficiently without nervous agitation is the sixth and final difference between the uneducated and the educated. Doctor Butler finds it the rarest of all. It is not uncommon, however, among great business executives who are "self-made." There are other paradoxes recalled by this sixth trait. For example, is the man whose efficient activities are accompanied by nervous irritation not educated, or is his education, though well begun when only this is lacking, still not completed? Is the highest type of educated man to be a combination of Napoleonic power of organization and Buddha's placid serenity?

Doctor Butler could not be cruel enough to refuse the title of "educated" to one who did not have all six of the traits he enumerated. To do so would be to deny that there are degrees of education, as of most other things. He is right, however, in emphasizing—and justified in overemphasizing, perhaps—the fact that there is more to education, properly understood, than a storing up of information, either general or special.

The derivation of the word, although that counts for next to nothing in the determination of its present significance, implies that education is a development or training of natural, innate, or inherited capacities. That, however, is not the whole of it.

Incidentally, can there not be education along reprehensible as well as commended lines—away from, instead of toward, every one of Doctor Butler's six traits? Presumably he would say in rebuttal that education in evil must have some other name, just as the grammarians, or some of them, insist that "bad grammar" is not grammar at all. T. Q. B.

NOTES

Ballad singing is practically a lost art, a lost interest. Lovers of English here and there are forming associations to preserve at least the existing ballads and ballad forms.

The North Carolina Ballad Society, for example, was formed recently at Asheville, N. C., for the purpose, as stated by Dr. Alphonso Smith, of the Department of English of the United States Naval Academy, of preserving for the State the old English and Scotch ballads which the people of the mountains have handed down from generation to generation.

A feature of the meeting which resulted in the formation of the society, was the singing by Mrs. Jane Gentry, of Hot Springs, an aged mountaineer, of sixty-five ballads which she had memorized.

"English and Scottish Ballads," published by Houghton, Mifflin Co.; "The Quest of the Ballad," published by the Princeton University Press; "The Story of Our National Ballads," published by Thomas Y. Crowell Co.; these and a lecture or two would make a valuable addition to senior high school, or undergraduate college, courses in literature. As a rule the ballad is crowded to one side, in most courses. It deserves better fate.

To the Pilgrims the playhouse was the devil's own place. They and the largest sect of Puritans drove out of the church edifice the nascent drama, grown intolerably worldly from the early days of the pure and inspiring miracle plays. That any

good could ever come out of the theater was beyond their belief. Literally their hands would have gone up in holy horror at the thought that the art of the drama, developed through the years in this forbidden place, would be called into service in the churches in celebration of the three hundredth anniversary of the arrival of the Pilgrims in this country!

A book on plumbing undoubtedly has practical value for prospective plumbers, and, likewise, a book on how to write photoplays, which considers photoplay writing "as practical a profession as plumbing," undoubtedly has value for prospective authors of motion picture scenarios. Such a book, entitled "How to Write Photoplays," has been written by John Emerson and Anita Loos, and published by the James A. McCann Company, New York.

Lovers of O. Henry will recognize in the following unpublished verse by "the Yankee Maupassant" the same lovable character that reveals itself through his short stories:

Test the man if his heart be
In accord with the ultimate plan,
That he be not, to his marring,
Always and utterly man.
That he brings out of the tumult
Fitter and undefiled,
To woman the heart of a woman,
To children the heart of a child.

Hard ye may be in the *mêlée*,
Red to your battle hilts,
Blow give for blow in the battle,
Cunningly ride in the tilts.
But, when the striving is ended—
Tenderly, unbeguiled,
Turn to a woman a woman's
Heart—and a child's to a child.

Good when the bugles are blowing,
It is to be iron and fire,

Good to be oak in the foray,
Ice to a guilty desire;
But when the tumult is over,
Though the world marvel the while,
Give to a woman a woman's
Heart, and a child's to a child.

The fact that many disabled ex-service men are unfamiliar with the English language is assigned by officials of the National Disabled Soldiers League as one of the chief reasons why they are not today receiving all the compensation allotted to them under various acts of Congress.

"There is no point where Art so nearly touches Nature as where it appears in the form of words."—*J. G. Holland.*

In no department of education has American activity produced more striking results than in the teaching of English composition. Forty and fifty years ago English composition, if it was taught at all, was taught by the use of a manual of rhetoric, which consisted mainly of rules and definitions. The student was expected to get by heart these rules and definitions, apparently in the belief that they were all he needed to enable him to write easily and accurately, clearly and forcibly. He was rarely required to practice what the rules prescribed. His memory was loaded in preparation for the ever-impending examination, after which it got rid of its burden as speedily as it could. Small wonder was it that many seniors in college were incapable of writing even a letter of thanks. The few college graduates who wanted to learn how to write had to teach themselves as best they could.

Obviously, the one way to get students to write clearly and forcibly is by setting them at the actual work of writing and keeping them everlastingly at it, and not by cramming them with lists of faults that they must avoid. They should be encouraged to write and to keep on writing; and not discouraged by having their minds surcharged with examples of how not to write. Where the older manuals of rhetoric were didactic and negative, the newer books are practical and affirmative. The new teaching should largely be likewise.

In the always interesting Bulletin of the Illinois Association of Teachers of English there recently appeared a very frank article by a teacher in one of the high schools of Chicago. Apparently the writer is himself engaged in teaching Business English; yet he begins his essay by saying that "Business English ought never to have been; business itself is repudiating the first half of the term while clamoring for better results from the second part." He asserts that "Business English owed its existence to a revolution against academic English." If this interesting opinion is justified then "academic English" must be a fearsome thing; and one hopes that it is not now taught anywhere. The contributor to the Bulletin holds also the equally interesting opinion that Business English came into being because teachers of composition put an overemphasis on literature and an underemphasis on common sense, due to an overweening desire of the average instructor "to educate for Utopia and not for the United States."

THOMAS QUINN BEESLEY.

REVIEWS AND NOTICES

Handbook of Nature—Study for Teachers and Parents. By Anna Botsford Comstock, B.A. Ninth Edition. Ithaca, N. Y.: Comstock Publishing Co., 1919. Pp.xvii+938.

This valuable handbook has won its way among the educators of this country, where it has proved very serviceable since the first edition appeared in 1911. The work is founded on the Cornell Nature-Study leaflets.

"The Cornell University Nature-Study propaganda was essentially an agricultural movement in its inception and aims; it was inaugurated as a direct aid to better methods of agriculture in New York State. During the years of agricultural depression, 1891 to 1893, the charities of New York City found it necessary to help many people who had come from the rural districts—a condition hitherto unknown. The philanthropists managing the Association for Improving the Condition of the Poor asked 'What is the matter with the land of New York State that it cannot support its own population?' A conference was called to consider the situation, to which many people from different parts of the State were invited; among them the author of this book."

The circumstances out of which the work grew gives sufficient indication of the character of the book and perhaps also the main reason for its deserved popularity.

Speech Training for Children—The Hygiene of Speech. By Margaret Gray Blanton and Smiley Blanton, B.S., M.D. New York: The Century Co. Pp. xv+261.

There is need—a very real and widespread need—covering the field that this little volume enters. It deals with the speech of the child from its first beginnings at its mother's knee and carries it up to the earliest school period. Many readers will take issue with some of the views herein expressed. The authors tell us: "It was necessary in arranging such a book

to keep well in mind the behaviorist point of view." This will be a sufficient note of warning to the many readers who entirely reject the behaviorist school as presenting a purely materialistic view of life, but in spite of this fact the reader will find much that is useful and suggestive in the pages of his book. In a suggestive paragraph on baby talk: "By baby talk is not meant the usual distortion of English, but diminutions and abbreviations. Certainly a baby in the babble stage of speech will suffer no harm if adults babble back to him. It is the prolongation of any stage, either in the field of speech or in the emotional life, after its legitimate period is passed, that is harmful to the child." Mothers who continue to pour out their emotions in baby talk and otherwise upon their one darling as he grows from infancy and childhood, and even into adolescence, should take note of the closing sentence of this paragraph. The author continues: "Adults are prone to forget that speech with the young child is not a fixed product. It is continually evolving from the mere use of the primitive alphabet which Taine called 'the raw material of language' into complete articulate speech. This evolution must not be hampered by the desire, either conscious or unconscious, of parents and friends to keep the child in the baby stage in which he is so sweet and pleasing. Fortunately, in most cases, we are unable to do this whatever the wish, as the child hears conversations between adults, carried on in a more or less correct form, and he is stimulated in this condition. Yet, while a child who is precocious will be slightly stimulated, the child who has a neurotic taint, poorly directed, may form an individual language, which he will retain as long as he is permitted to do so. The mother who has allowed this condition to occur should realize the serious harm she has done, or permitted to be done, to the child, and force herself to refuse to answer any question or demand at which an attempt at normal speech is not made, and she should see that others surrounding her do the same. If this direction is taken early enough, the speech may easily be made normal. If not, the child should be taken to a teacher, trained to correct defective speech, or, if none is available, to one trained to give oral speech to the deaf."

Man's Supreme Inheritance—Conscious Guidance and Control in Relation to Human Evolution in Civilization. By F. Matthias Alexander, with an introductory work by Professor John Dewey. New York: E. P. Dutton & Co. Pp. xvii+354.

The title of this book is not very illuminating, nor does the author in his preface give much more information. We are told that he has a new method of securing a perfect physical body which does not run parallel with physical culture and many other of the vaunted remedies, including the return to nature. He points out the increased insanity and the general lowering of physical life due, perhaps, to our overstimulated mode of living, but the reader must turn to the book itself to find out how this may be achieved. Professor Dewey in his introductory word is somewhat more illuminating. He tells us that Mr. Alexander's "interpretation centers primarily about the crises in the physical and moral health of the individual produced by the conflict between the functions of the brain and the nervous system on the one side and the functions of digestion, circulation, respiration, and the muscular system on the other; but there is no aspect of the maladjustments of modern life that does not receive illumination. Frank acknowledgment of this internecine warfare in the very heart of our civilization is not agreeable. For this reason it is rarely faced in its entirety. We prefer to deal with its incidents and episodes as if they were isolated accidents and could be overcome one by one in isolation. Those who have seen the conflict have almost always proposed as a remedy either a return to nature or a relapse to the simple life, or else flight to some mystic obscurity. Mr. Alexander exposes the fundamental error in the empirical and palliative methods. When the organs through which any structure, mental or social, are out of balance, when they are uncoordinated, specific, and limited, attempts at a cure only exercise the already disordered mechanism. In improving one organic structure they produce a compensatory maladjustment usually more subtle and more difficult to deal with somewhere else. The ingeniously inclined will have little difficulty in paralleling Mr. Alexander's criticism of physical culture methods within any field of our

economic or political life. In its criticism of return or relapse to the simpler conditions from which civilized man has departed Mr. Alexander's philosophies appear in its essential features. All such attempts represent an attempt at solution through abdication of intelligence. They all argue in effect that since the very evils have come through development of conscious intelligence the remedy is to let intelligence sleep, while the pre-intelligent forces out of which they develop do their work. The pitfalls into which references to the unconscious and sub-conscious usually fall have no existence in Mr. Alexander's treatment. He gives these terms a definite and real meaning. They express reliance upon the primitive mind of sense, of unreflection, against reliance upon reflective mind. Mr. Alexander sees the remedy not in a futile abdication of intelligence in order that lower forces may work, but in carrying the power of intelligence further, in making its functions one of positive and constructive control."

The Fundamental Principles of Learning and Study. By A. S. Edwards. Baltimore: Warwick and York. 1920. Pp. 239.

"The present volume is a rewriting of manuscript which the writer has used for some time as part of his lectures to students in educational psychology. The aim is especially to show how the results of general psychology and experimental psychology and of allied sciences can be put into use by the teacher and student in the problems of learning and study."

T. E. SHIELDS.